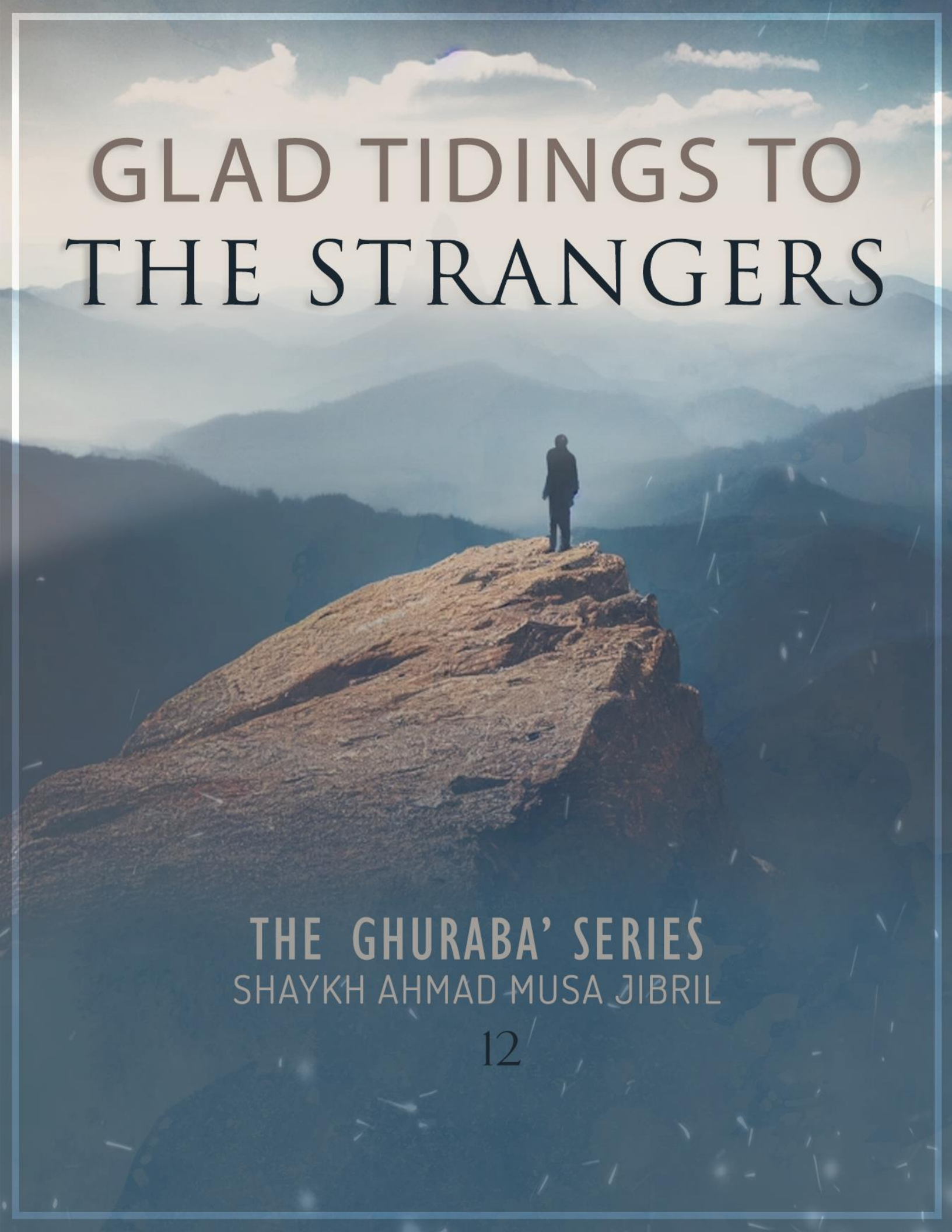
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

12

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (12)

Insights from the Story of the Stranger from Al Ya-Sin III

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

Three Halaqāt ago, which was the ninth Halaqah, I mentioned an introduction on victory with some verses and then we began the story of the Stranger of Āl Yā-Sīn. The following two Halaqāt, which was the 10th and 11th Halaqah, we went over the verses and details pertaining to the stranger of Āl Yā-Sīn. When he spread Tawhīd and stood up in defense of the messengers, they killed him, and that's where we left off.

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ قَالَ يَـٰلَيْتَ قَوْمِى يَعْلَمُون

It was said, "Enter Paradise." He said, "I wish my people could know…[1]

We left off by saying that the Qur'ān didn't specifically mention that they killed him, because it's so obvious from the context of the story. It was said to him, *"Enter Jannah."* He said, *"If only my people knew."* That's a greeting into Jannah that will make the most miserable person in the world seem as if he never experienced misery nor passed through any hardship. *"If only my people knew"* teaches Du'āt on Tawhīd to be steadfast, to suppress their anger, to have patience with the ignorant, and to have mercy in performing this noble task. He's on his way to Jannah and his mind is set on spreading Tawhīd and saving his people. He said, *"If only my people knew."* He wished his people knew so they can believe. Know what?

[1] [36:26]

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِين

Of how my Lord has forgiven me and placed me among the honored."[2]

I wish my people knew how my Lord has forgiven me and made me one of the honorable. Entering into Jannah! Forgiveness! Made honorable! What more can you ask for?

وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِنۢ بَعْدِهِۦ مِن جُندٍ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِين

And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.[3]

They were not sent any more messengers nor angels because they got the message. Nor did Allāh سبحانه وتعالى send armies and soldiers to destroy them because He doesn't need to.

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُون

It was not but one shout, and immediately they were extinguished.[4]

All it took — and all it takes — is one mighty صَيْحَة, one mighty shout, one blast and they were extinguished at once in silence forever. The most least of punishments from Allāh سبحانه وتعالى is sufficient to render them reaped and extinct.

[2] [36:27]
[3] [36:28]
[4] [36:29]

يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ

How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.[5]

How pity, how regrettable it is for such beings! The biggest regret is to neglect the teachings that the messengers came with. A regret that will accompany them Dunyā and Ākhirah because the Creator knows His creation and Al-Latīf, Al-Khabīr sent His messengers with the ultimate wisdom for what's best for them in Dunyā and in Ākhirah. مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ — when you inherit the noble tasks of the messengers, you inherit its ramifications. مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ — expect the ramifications. *"Every time a messenger goes to them, they mock him."* Expect the same. It's a solace and comfort for all the Strangers who are facing the same dilemma. Sincere Da'wah like this, with truthfulness and eagerness to guide, along with courage and organized, calculated thoughts and speech all the way to the end is the consequence of firm Īmān, firm Tawhīd, and knowledge in a Rabbāni who's devoted to Allāh سبحانه وتعالى. He believed in a time of weakness, in a time of hardship and torture. He followed the messengers and defied and challenged the world before him. With all that perceived danger, he still declared the call for Tawhīd and he was fully prepared for any consequence on that path. The Ghurabā' can relate to all the details that we mentioned in the story of this man who came running. So that falls under our overall topic of this series pertaining to Ghurabā', and that's why I went over the entire story. But the more narrow lesson that we chose this for was to show that victory and Tamkīn is in the story as well, and Ghurabā' can relate to that as well.

Ignorant laymen who haven't fully understood the meaning of victory would consider the story a story of defeat. A defeat for three messengers who were rejected and the only believer we know of who was killed. But to us, the three messengers and the stranger who followed them and was killed, they were

[5] [36:30]

all victorious in more ways than one. And let me just give four or five points on this matter. Number one is that messengers were rejected, and they were rejected with hostility, but they were able to convey their message without surrendering to Shirk and Mushrikīn, and they didn't succumb to the threats. They said,

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِين

Our duty is no more than to clearly convey the message.[6]

That statement seems so much like it was their sole duty on this earth and nothing else that we had to point out when we went over it that they had other duties of ‘Ibādah to Allāh سبحانه وتعالى. Were they victorious in conveying the duty they seemed to point to as if it was their sole mission on this earth? Without a doubt. The splendid eloquence of the Qur'ān in describing the stranger as running from the furthest point of town lets you know that Da'wah reached the furthest point of town, which entails that it reached the entire town. Their mission was accomplished when their message reached everywhere, and they were successful and victorious in that. Acceptance is not under the control of the messengers. It's not under my control, it's not under your control. Our duty and what we have control over is to convey. Whether people accept or reject, that's beyond our control. Allāh سبحانه وتعالى is the One Who Guides. Was the mission accomplished? So,

A. With all the hostility they remained steadfast and didn't give in to Shirk and Mushrikīn, that's the ultimate mighty triumph.
B. Fulfilling what they said was their ultimate goal and mission with the globe against them. That’s another manifest triumph.

That's my first point.

[6] [36:17]

The second one is the acceptance of the message by the man who came running, reinforcing the three messengers' message, is a public victory for the messengers. The entire town collaborated against their message, yet a man from their own town surfaces as a believer supporting Tawhīd. That was an embarrassment and a defeat to the dwellers of the town and that's why their retaliation against him was so severe. They felt betrayed by a man who's supposed to be one of them, yet he turned against them, accepting and defending the call of Tawhīd. That's a victory.

Third point, the man who came from Aqsā Al-Madīnah, by choice and not by force, he chose to jeopardize his life and everything he had in order to support Tawhīd and its messengers when he could have stayed home, as we mentioned when we spoke about it. He was killed. Was his death a victory? Not only was his death a victory for him, but it was a victory for the message of Tawhīd, because his speech and stance inscribed deep meanings in the hearts. He motivated masses with a speech and a stance that he wrote with his blood. His actions were a motivation for all the people of Tawhīd after him. It was so pivotal that Allāh سبحانه وتعالى made it a Qur'ānic example for generations to learn from and to remain so long as the sun and moon rise and set.

Another point is that it appears to the surrenderists that he put himself in harm's way, but in this guided path he achieved an ultimate victory. He attained the happiest ending any true believer wishes to have. He was killed and those like him, who are visualized as dead and defeated by the surrenders, are in reality chosen by Allāh.

وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ

and that He may take martyrs from among you.[7]

[7] [3:140]

They were chosen by Allāh who deterred from considering them dead.

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision…[8]

They're alive with their Lord in the highest ranks near Him. They have provision. Ibn Al-Qayyim said, in meaning, that from the love of Allāh to some of His servants is that He preserved for them levels in Jannah they couldn't reach with their deeds. So it was essential that He grant them the honor of being martyrs on this earth to attain those lofty levels near Him. Little did they know, killing him was freeing his soul, not only from their hostility and captivity, but from the captivity of this entire vanishing Dunyā. They freed his soul into a green bird that roams freely in Jannah as it pleases, and then returns to shelter in the lanterns suspended from the Throne of Allāh سبحانه وتعالى. There are many happy endings, but the happiest ending of all is when one meets Allāh سبحانه وتعالى while Allāh is pleased with him. So imagine it with a warm welcoming of قِيلَ ٱدْخُلِ ٱلْجَنَّةَ. Imagine it with a warm welcoming of

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ

"Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home."[9]

Ibn Al-Qayyim in *Tarīq Al-Hijratayn* said, *“Rest assured, this solitude will not last.”* Meaning, this phase of being a Stranger will not last. *“It's only a hurdle in the*

[8] [3:169]
[9] [13:24]

path, and soon, the tents of Jannah will appear to you, and you will be welcomed and greeted with peace when you reach them. What comfort and delight of the eye it is, and what joy and happiness is it when you say, يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ, *'I wish my people knew how my Lord has forgiven me and made me one of the honorable.'"* What he's trying to say basically — when you study these stories and attempt to apply them — what he's trying to say is don't neglect that Īmānic aspect in them — the Īmānic, spiritual aspect in them. Meaning, visualize the moment you *too* will utter the same words that that stranger did if you truly follow in his example.

The fourth point, from the victory of Allāh سبحانه وتعالى to the messengers and stranger is that the effect and influence of their Da'wah lives on, and it lives on in honor while the dwellers of the town have no mention but in disgrace. Victory is how it *ends*, not while it's ongoing or beginning. People recite the story and look up to the three messengers and the stranger and they look in disgrace at the people of the town who disbelieved and killed the believer, like the many other stories of Muwahhidīn that we know of. Mūsā عليه السلام is mentioned today in honor and praise and love, while Fir'awn — who had the superpower of his time and he used his resources — him and his superpower are mentioned in disgrace. Ahmad Ibn Hanbal and Ahmad Ibn Taymiyyah, they're heroes and loved and accepted by the Ummah today, and everyone who stood against them, rejected them, and imprisoned them went to the wastebasket of history. In the more recent times, the people of Haqq and Tawhīd who are attacked by literally the entire globe, using every imaginable resource and accusation and every hostility and slander that's regurgitated by the Munafiqin — attacks on individuals that can dismantle a nation — yet with all that, Allāh سبحانه وتعالى granted them acceptance, and not just acceptance, acceptance and more love, and more effect and more influence. That's a victory.

The fifth point, and last point. All those victories were crowned with an ultimate Dunyā victory, which was the destruction and annihilation of the dwellers of the town with a simple mighty shout.

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ

It was not but one shout, and immediately they were extinguished.[10]

They killed that righteous man — وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ — because Allāh chose him to attain a victorious, honorable, noble entry into Jannah, and he's honored with his story being an example that's recited until the Judgment Day. But at the same time, don't you ever think Allāh will not avenge His Awliyā'. Ibn Kathīr said the dwellers of the town were eradicated off the face of the Earth with no trace. After Allāh chooses His Awliyā', His martyrs, and raises the ranks of others who suffered so they can be near Him in Jannah, then await the direct punishment from Allāh سبحانه وتعالى. If that Sayhah that took that town happened today — just like the Sayhah that took the people of Thamūd or the winds that took the people of ‘Ād, or the floods that took the people of Nūh, or the plagues that took Bani Isrā’īl, if they were to happen today — they would call them “natural” disasters, or accidents, or mishaps, and they will never see a lesson in them just like their ancestors in Kufr never saw a lesson in them. Many may not understand or know that Allāh will not let transgression against His Awliyā' go unavenged. It may be economies collapsing, winds or floods, pandemics and plagues, wars, and other various means. His retribution, the retribution of Allāh سبحانه وتعالى, for messing with his Awliyā', the pure followers of Tawhīd, comes in various ways and means, no one knows the hosts and soldiers and forces of Allāh but Allāh سبحانه وتعالى.

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

And none knows the soldiers of your Lord except Him.[11]

[10] [36:29]
[11] [74:31]

If Allāh took this town off the face of the earth for disbelieving and treason for disbelieving in three messengers and killing one innocent Muwahhid, do you really think He will leave those whose hands are dripping with the blood of masses of innocent children, women, and elder and young men whose sole crime, to them, is that they said Allāh is our Lord? That is Sū' Adh-Dhann Billāh, that's bad expectation on Allāh to think that He doesn't avenge his Awliyā'. Hāsha Lillāh! God forbid! And by no means that we think of Allāh سبحانه وتعالى like that. Shame on every Muwahhid and Muwahhidah whose Īmān shakens, thinking that Allāh سبحانه وتعالى will not give victory to His Awliyā' in one way or another. In Sahīh Al-Bukhāri in the Hadīth Al-Qudsi, Allāh said,

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْب

I will declare war against him who shows hostility to a Wali of Mine.[12]

Ibn Taymiyyah said, *"That's the most noble Hadīth pertaining to the Awliyā' of Allāh."* In another place Ibn Taymiyyah رحمه الله said, *"Beware not to mess with the Awliyā' of Allāh because Allāh declared war on those who harm them and whomever Allāh* سبحانه وتعالى *declared war on is doomed."* In fact, their continued oppression and Tughyān and Allāh postponing that punishment with what may appear to be that they have the upper hand in this Dunyā, that right there is in itself a retaliation from Allāh سبحانه وتعالى by the clear verses in the Qur'ān. He honors and chooses His Awliyā' with trials to bring them near Him, so near that the ceiling of their Firdaws is the 'Arsh of Allāh, and He postpones the punishment for others to distance them from Him all the way in the furthest, deepest pit of Jahannam. I told you, we look at things differently. We look at things from a different perspective.

[12] Bukhāri: 6502

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓاْ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِين

And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.[13]

"Let not the disbelievers think that Our postponing of their punishment is good for them." They think it's good for them? It's not good for them! *"We postpone the punishment."* Why, Ya Allāh? *"So that they may increase in sinfulness, and for them is a disgracing torment."* Avenging the Muwahhidīn may come in the form of postponing their punishment for a bigger, more severe, everlasting torment. They thought killing that stranger was a victory, just like Quraysh thought that they were victorious in Uhud, when they wounded the Messenger ﷺ and killed the Sahābah — just like Kufr sees today some of the things that they do. But it's not as it appears. It was a curse and a punishment from Allāh سبحانه وتعالى to increase their sins for a more torment and everlasting punishment. إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓاْ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِين. One shout took the dwellers of the town off the face of the Earth to show them how weak they are. The timing, the ways, are up to Al-Hakīm, the Wise. Al-Hakīm has what's referred to as "Sunan" in dealing with tyrants, oppression, Kufr, and Shirk. Those Sunan are not for anyone to amend and change.

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْاْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا

[This is] the established way of Allāh with those who passed on before; and you will not find in the way of Allāh any change.[14]

In conclusion, the story of the two messengers and the third who reinforced them was more of a solace to the Messenger ﷺ. The story of the man

[13] [3:178]
[14] [33:62]

who came running with its details and outcome was more of a solace and a lesson to the Sahābah to keep them firm during their difficult times, just as it's a solace and lesson for me and you today, because we can closely relate to it.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم